855 8. gêrisekihfndage numf sekalajene élamnihfge(bl)
863 The child has urinated! the hide! he is dirty! throw out(the urine)!

Later, when the child can isolate himself but not yet clean himself up, he is seen returning on all fours to his mother and remaining in that position while she applies the small twig in the way that has been previously described.

142 All children seem to have a pigmented blotch at birth to which
856 no particular belief is attached. The informants only mention the phenomenon with that positive and detached attitude so striking on their part:

9. gîtte ĵêdeĵêdêdnege tôodaŋige kâ kâ kâ gudêrige (bl)
the children marked with green are born, one day, one day, one day, it disappears.

The disappearance of the blotch actually seems to be very rapid.

593 One should, naturally, distinguish true parentage and classificatory
602 parentage. The child does not adopt any particular form of conduct
609 towards his "fathers" and "mothers" in the classificatory sense of the word. He treats them like other adults of the group. Often, furthermore, an individual calls a boy or girl much younger than himself father or mother (thus a19 and a20 are "mothers" of A6 and A24).
●[597] When an orphan is taken in by a parallel uncle or aunt, the classificatory parents take the place of true parents, and consequently the
[601] conduct changes. In general, the Indians do not use [67] a term to distinguish classificatory parents and children from blood ones. When seeking precision, they add the word tayêttu (a1), tayêtte (bl): "my little one," to the term for son or daughter (a?kiraru, a?kineru), whose connotation seems thus to be social first of all. The physiological acceptance of this springs from the fact that the word is also used to designate the young of animals, other terms being reserved for relationships of parentage in the human family.

855 The Nambikwara feel very real affection for their children, and
157 show it as regards them, and they are repaid in turn. But these sentiments, however real and profound they may be, are often masked behind the nervousness and instability so characteristic of indigenous conduct. Also, as the following example will show, the risk is to let oneself be fooled by apparent indifference, and even momentary rudeness.

Little A16 suffers from indigestion; he has a headache, vomits, passes half the time groaning and the other half sleeping. He is ill, (intikâtu, a1), but no one, parents included, pays the least attention,